

1st Seder Weekly Divrei Torah

A BAIS MEDRASH PROGRAM FOR MEN

FIRST SEDER BAIS MEDRASH established in 2012 by Rabbi Uri Greenspan, provides a unique learning program for men with diverse schedules, ages, and backgrounds. Since its inception, the daily learning programs of Gemara, Mishnayos, Tanach, Halacha, and Jewish ethics, have provided hundreds of First Seder participants with a rich, challenging, and authentic Bais Medrash experience. The wide range of subjects and the varying levels of difficulty allow for the participants to choose which learning track best fits their individual needs, enabling them to truly take their learning to the next level.

DAILY SCHEDULE:

9-11:30am: Gemara in-depth and B'Chavrusa

9:10am-1pm: Classroom Learning

Monday 9-9:45pm: Dirshu Mishna Berura Shiur

Tuesday 8:45-9:45pm: Daf HaShovua Gemara Shiur

TO JOIN: Contact Rabbi Uri Greenspan at 732.407.3178
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PARSHAS KI SEITZEI – SEE WHAT YOU'RE MISSING

Rabbi Shlomo Caplan

“You shall not see the ox of your brother or his sheep wandering about and take no notice of it” (Devarim 22:1). How does one avoid noticing an animal roaming about in the middle of the street? Rav Meir Tzvi Bergman suggests that the person may be totally oblivious to it. He might actually see the ox, but, since he has no interest in getting involved, he can walk by and not even realize that he saw it. I believe that this explanation is actually implicit in the *pasuk*. This *pasuk* tells us “Don’t see it and take no notice of it”, while only later on in the third *pasuk* does the Torah actually command us, “You shall not be able to avoid taking notice of it.” Thus the first *pasuk* instructs us not to be oblivious to the sight of the animal wandering about, whereas the latter *pasuk* commands us not to be capable of ignoring it.

Rav Bergman explains that if one truly cares about his Jewish brother and his belongings, he will certainly notice the lost animal and take the appropriate action. He notes that he heard a similar approach pertaining to the Mitzvah of Tzedaka from

his father-in-law, Rav Shach. Chazal chose their words very carefully when they declared, “Whoever **hides his eyes** from Tzekada...” (Kesuvos 68a). They are referring to one who fails to give Tzedaka because he is totally oblivious to the hardships of his brethren. The Mitzvah of Tzedaka demands that one be caring and sensitive to the needs of others. One must be very attentive and on the lookout for opportunities to help a fellow Yid.

Indeed this was the *middah* of Avraham Avinu. The Torah relates, “He lifted his eyes and he **saw** three people standing near him and he **saw**...” The redundancy indicates that he saw them and then did a double take. He was concerned enough to take note of their situation and invite the wayfarers to partake of a bountiful repast. Moshe Rabbeinu acted in the same manner. The Torah tells us that, after growing up in the palace of Paroh, “He went out to his brethren and observed their burdens” (Shemos 2:11). As Rashi explains, “He applied his eyes and his heart to feel their pain.” One’s eyes,

without the concern of one’s heart, do not see the whole picture.

Rav Moshe Leib of Sassov remarked that he learned the true meaning of Ahavas Yisrael from a farmer. He once heard a slightly inebriated farmer turn to his friend and say, “Do you love me?” The other replied, “Of course.” The farmer responded, “Can you tell me what I need?” The friend asked incredulously, “How should I know what you need?” Said the farmer, “If you don’t know what it is that I need, how can you claim that you love me?” This is indeed the very point that Rav Shach stresses: Our love and concern for our fellow Yid should cause us to notice and take heed of his needs. This is at the core of the Mitzvah of Tzedaka.

Rav Bergman stresses that the prohibition is, “You shall **not be able** to ignore it.” If the property of our friend is “as dear to us as our own” (Avos 2:12), there is no way that we can see it and ignore it any more than if it were our own property. Our attitude and behavior toward our fellow Jew must emanate from a truly sensitive heart.

YOU CAN LIGHT UP THE WORLD

To find out how, please visit firstseder.org or speak with Rabbi Greenspan

THE ONLY SON

Questions for discussion at your Shabbos table by Rabbi Yitzi Weiner

This week's Torah portion makes reference to the importance of peace. The Torah says, "If two men argue and they will come to the courts". (Devarim 25, 11.) Rashi comments that this verse is talking about the danger of arguments. An argument can lead to a court case and eventually lead to violence. In contrast, the Torah often talks about the importance of pursuing peace. There is a principle that peace is so important that it is permitted to say something that is not exactly true for the sake of peace. But what are the parameters of the principles of telling something that is not true for the sake of peace? This leads us to the following interesting story.

One day Sarah was woken up by her ten year old son who said he had a very bad headache. He was having persistent headaches and Sarah was concerned that maybe something was seriously wrong with her son. She took her son to the emergency room. As is the case in many emergency rooms, it was busy and they

were going to have to wait in line because of triage.

Sarah was very concerned about her son and did not want to wait. She wanted to be able to get him the best care as soon as possible. She went to the triage nurse and said, "My son is having extreme headaches, it is very urgent. He is my only son, born after 15 years of marriage. Please, he is my only son and this is so important to me, please can you see him immediately, and then have him seen by the best doctors in the hospital?" The triage nurse had pity on her and allowed her to jump the line. Her son was indeed seen immediately by the best doctor in the hospital. They indeed needed to do an emergency surgery and thankfully everything turned out well in the end. Later Sarah told the story to her husband. "How could you tell them that he is an only child, born after 15 years of marriage? That's not true. We also have daughters, and he was born without any difficulty". Sarah replied that she said he was their only son and she

didn't mention that she had daughters too. It was also true that the son

was born after 15 years of marriage. "I told a white lie to make sure he would be seen as soon as possible and that he would get the best care available. One is allowed to lie for the sake of peace, and making sure he would get the best medical care is an example of pursuing peace." Sarah's husband wasn't so sure.

What do you think? Is one allowed to tell a white lie for the sake of getting quicker and better care? Is that called lying for peace? See Veharev Na Volume One page 139 for a similar case

Regarding last week's question of the fake snake, Rav Zilberstein wrote that if the snake looked realistic, then the neighbor who left it in the yard would have to pay the exterminator's fee, midinei shomayim. However the courts would not be able to force him to pay.

FEELING OTHERS' PAIN

The Torah wants us to emulate HaShem's midah of Rachum, or having empathy. What follows are three great men who lived with empathy.

On one occasion someone told Reb Shlomo Zalman of the appalling plight of a particular woman. Several weeks later the situation straightened out and disaster was averted. When Reb Shlomo Zalman called up the family member who had brought him the bad tidings to inquire how things were developing, he was elated to hear the good news. After offering a heartfelt blessing that the family be spared any future

hardship, he said as follows. "I wish you would have informed me the good news

immediately without me having to do research and find out after all these weeks. You could have spared me untold grief, for I have been agonizing all this time over her plight."

Once, a freezing wind blew into the The Gerrer Rebbe's sukkah, causing The Gerrer Rebbe, the Beis Yisrael much discomfort. But the Rebbe was not surprised. He told his Chasidim, "From Heaven they are reminding me that I am not sufficiently distressed by the plight of the Jewish soldiers sleeping year round in the northern cold, on the Lebanese border."

Once the Alter of Kelm saw a chain gang of prisoners repairing the roads or building new

ones in the vicinity of Kelm. The Alter wondered out loud, "How can anyone just walk casually on these roads which have been built at such a cost of the suffering of other human beings?" On his deathbed, his thoughts were on the welfare of others. Shortly before he passed away with many thoughts on his mind he instructed his family to be sure to wash all his clothes and then distribute them to the poor after his death.

From [Jerusalem His Word](#), [Warmed By Their Fire](#), and [Rav Dessler](#), Reprinted With Permission of [Table Talk](#).)

First Seder Bais Medrash's Mishnayos Shel Chesed Program

When a Jew passes away, they can no longer perform mitzvos or get closer to Hashem. By arranging learning for the soul of a departed family member or friend, their soul can be elevated. As their loved ones, it is within our power to help their neshamos (souls) ascend ever higher.

To join the over 200 learners or bring an Eternal Merit to a loved one, please contact Rabbi Greenspan or rabbisilver.firstseder@gmail.com

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Good Shabbos!